



# Planning for multiple intelligences-based Islamic religious education instruction at a State Senior High School in Palu city

Nurlaila<sup>1\*</sup>, Sagaf S Pettalongi<sup>1</sup> and Andi Anirah<sup>1</sup>

<sup>1</sup> Postgraduate Studies, Department of Islamic Education, Datokarama State Islamic University, Palu, Indonesia

\*Corresponding author: Nurlaila

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## Abstract

This study examines the principal's supervision model in enhancing the performance of Islamic Education teachers in a state senior high school in Palu. This research used a qualitative case study approach. The primary informants were school principals, Islamic education teachers, and students. Data were collected through semi-structured interviews, participatory observations, analysis of written materials, and teachers' teaching experience. All data were analyzed thematically through stages of data reduction, data display, and conclusion drawing/verification. The validity of the findings was ensured through triangulation of sources and techniques, as well as participant validation. The results show that multiple intelligences-based Islamic religious education at State Senior High School in Palu begins with identifying students' characteristics, needs, abilities, interests, and potential through observation, interaction, activities, and student responses. These insights serve as the basis for determining learning objectives, content, strategies, methods, media, activities, and assessments. The planning is student-oriented, flexible, and contextual. However, the mapping of the eight types of intelligence has not been conducted using formal instruments nor explicitly documented in the instructional materials. In implementation, teachers deliver multiple intelligences-based instruction through introductory, core, and concluding phases that provide diverse learning experiences. Teachers use discussions, question-and-answer sessions, group work, presentations, assignments, practical exercises, instructional media, and reflection to help students develop linguistic, interpersonal, kinesthetic, visual-spatial, intrapersonal, and logical-mathematical abilities.

**Keywords:** Multiple intelligence, Islamic education, Islamic instruction, Senior high school

## Introduction

School-based learning remains oriented solely toward cognitive achievements (Jacob & Parkinson, 2015) <sup>[7]</sup>. Students are often assessed based on academic abilities measured through written tests, while their other potentials lack adequate opportunities for evaluation. This results in a standardized approach to instruction, even though each student has unique inclinations, learning styles, interests, and abilities. Consequently, many students with significant potential in specific areas fail to excel because the teaching methods employed do not align with the nature of their intelligence (Tobback, Verhaest, & De Witte, 2025) <sup>[22]</sup>. This phenomenon is also evident in Islamic Religious Education. Instruction in this subject has often been perceived as merely delivering religious content emphasizing memorization of concepts, mastery of scriptural references, and earning academic grades. In reality, however, the essence of Islamic Religious Education extends beyond knowledge acquisition to include shaping attitudes, spiritual experiences, the internalization of values, and the practice of Islamic teachings in daily life. When instruction focuses exclusively on theoretical aspects, students tend to grasp the religion in a purely textual manner, without undergoing a process of deep value internalization.

This situation reveals a gap between the ideal objectives of Islamic Religious Education and the actual instructional practices in schools. Ideally, Islamic religious education should serve as a medium to analyze and nurture the full spectrum of

a student's potential—encompassing intellectual, emotional, social, and spiritual intelligence, as well as other life skills (Lahmar, 2020) <sup>[8]</sup>. Consequently, an instructional model is needed that accommodates students' diverse characters and intelligences, making the learning process more active, creative, enjoyable, and meaningful. One relevant approach to address this need is the Multiple Intelligences framework proposed by Green, Hill, & Friday (2005) <sup>[4]</sup>, which posits that human intelligence is not singular but consists of various types of intelligence that each individual possesses to varying degrees. Gardner identifies these as linguistic, logical-mathematical, visual-spatial, musical, bodily-kinesthetic, interpersonal, intrapersonal, naturalist, and existential intelligences. Thus, students cannot be assessed solely on specific academic abilities, as each individual possesses unique learning styles and areas of exceptional potential. The Multiple Intelligences approach offers a new pedagogical paradigm by viewing students as unique individuals whose potential should be developed according to their specific strengths. In the context of Islamic religious instruction, this approach is highly relevant, as Islamic teachings themselves value the diversity of human potential as an inherent part of the innate nature bestowed by Allah SWT. A Multiple Intelligences-based approach enables teachers to employ a wider variety of instructional strategies such as group discussions, nature contemplation, simulations of acts of worship, educational games, Islamic music, self-reflection, social projects, and experiential learning.

Today's students tend to be more active, critical, and visually oriented, so they need interactive learning experiences. If teachers persist with conventional, monotonous, and lecture-based methods, Islamic religious education risks losing its appeal and failing to foster student engagement. Consequently, instructional innovation has become urgent to ensure Islamic Religious Education remains relevant without sacrificing its core values. Furthermore, implementing the *Kurikulum Merdeka* (Independent Curriculum) requires teachers to adapt when designing student-centered learning. This curriculum emphasizes differentiated instruction, character building, and holistic competency analysis. These concepts closely align with the Multiple Intelligences approach, as both place student potential at the heart of instructional design. Thus, an analysis of Islamic Religious Education based on Multiple Intelligences offers a strategic alternative for creating learning experiences that align with current national education policy directions.

As a leading educational institution in Palu City, State Senior High School in Palu City serves a student body characterized by diversity in terms of academic ability, social background, and individual potential. This situation requires teachers to design instruction that goes beyond mere curriculum fulfillment and helps each student reach their full potential. Preliminary observations indicate that Islamic religious education instruction at the school already reflects innovative efforts by teachers to employ a variety of teaching methods. However, these efforts remain fragmented and have not yet been integrated into a systematic, purposeful instructional model based on the theory of Multiple Intelligences.

Some learning activities already target specific intelligences such as group discussions for interpersonal intelligence, presentations for linguistic intelligence, practical worship exercises for kinesthetic intelligence, and nature-based reflection for naturalist and spiritual intelligences. Yet, implementing these activities relies heavily on individual teacher creativity rather than a comprehensive instructional design. Furthermore, assessment practices continue to prioritize cognitive aspects over the holistic development of students' intelligences. These conditions suggest significant potential for applying the Multiple Intelligences framework to Islamic religious instruction; however, a more systematic analysis of the model is required to ensure effective and sustainable implementation.

This issue warrants investigation because the success of Islamic religious education is measured not merely by students' ability to answer exam questions, but also by their capacity to understand, internalize, and practice Islamic values in their daily lives. An analysis of instruction based on the theory of Multiple Intelligences is expected to foster a more inclusive learning process that respects the diversity of students' potentials, while also enhancing their motivation and engagement in Islamic religious education. Given these considerations, it is important to conduct a study analyzing Multiple Intelligences-based Islamic religious education at State Senior High School One in Palu City. This research aims to examine how the school implements this approach.

## Literature review

### The concept of Islamic religious education

Islamic religious education is an educational process that fosters understanding, deep appreciation, and practical application of Islamic teachings among students (Suhayib & Ansyari, 2023) <sup>[21]</sup>. It ensures that Islamic values are not merely grasped as intellectual knowledge but are also embodied in students' attitudes and daily behavior (Nurdin, 2022) <sup>[10]</sup>. It encompasses the development of religious knowledge, religious attitudes, moral character, and the skills necessary to practice Islamic teachings. Consequently, Islamic religious education has a broader scope than the mere mastery of religious subject matter, as it seeks to shape students who maintain positive relationships with Allah, fellow human beings, and the environment. At its core, Islamic religious education integrates cognitive, affective, and psychomotor dimensions into students' learning experience. Teachers do not simply convey material regarding the Qur'an, creed (aqidah), moral character (akhlaq), jurisprudence (fiqh), and the history of Islamic civilization; they also guide students to comprehend the meaning of these teachings, internalize their values, and apply them in real life.

Therefore, Islamic religious education should be taught in a contextual and dialogical manner, providing space for students to participate actively in the learning process (Rustina *et al.*, 2026) <sup>[17]</sup>. This approach ensures that religious values do not remain at the level of knowledge but develop into attitudes and behaviors that reflect an Islamic character. Based on this description, Islamic religious education in this study is understood as an educational process that consciously and systematically guides students to understand, appreciate, internalize, and practice Islamic teachings by developing knowledge, attitudes, moral character, skills, and religious experiences. This understanding serves as the foundation for analyzing Islamic religious instruction based on the theory of Multiple Intelligences, as the learning process is directed not only toward achieving religious competence but also toward the holistic development of students' potential through diverse strategies, methods, media, activities, and assessments.

### The concept of multiple intelligences

The concept of intelligence within the multiple intelligences framework differs from the traditional view, which tends to regard intelligence as a singular, relatively general ability (Neisser, 1979) <sup>[9]</sup>. In Gardner's theory, intelligence (Howard Gardner & Hatch, 1989) <sup>[2]</sup> is understood as a psychobiological potential that enables an individual to process information and use the results of that processing to solve problems or create products valued within a specific cultural context. Consequently, intelligence is linked to context, experience, culture, and the opportunities individuals have to develop their potential. This concept carries significant implications for education. Learners cannot be evaluated solely on academic grades or their ability to solve verbal and numerical problems (Askar, Nurdin, Pettalongi, Pettalongi, & Basire, 2025) <sup>[1]</sup>. Each learner possesses a unique combination of intelligences; therefore, the educational process must provide opportunities

for these diverse potentials to flourish. Gardner and Hatch demonstrate that a learner's intelligence profile can reveal distinct strengths and weaknesses, making an educational approach that acknowledges this diversity of abilities highly relevant.

### Perkembangan teori kecerdasan

The evolution of intelligence theories reflects a paradigm shift from viewing intelligence as a singular ability to a broader, multidimensional, and contextual understanding (Howard Gardner, 1987). This shift has unfolded alongside emerging research in psychology, education, neuroscience, and the measurement of human capabilities. In education, the evolution of intelligence theories matters because it shapes how educators perceive differences in students' abilities and choose instructional strategies. In the early stages of intelligence psychology, intelligence was largely understood as a general mental ability measurable through testing. In the early 20th century, Charles Spearman developed the theory of general intelligence (or the "g" factor), positing that an individual's success across various cognitive tasks is linked to an underlying general mental ability. This perspective laid the groundwork for developing various intelligence tests and methods for measuring cognitive ability.

Louis Leon Thurstone challenged the dominance of the general intelligence concept by proposing the theory of Primary Mental Abilities. According to Thurstone, intelligence is not comprised of a single general ability. Still, it encompasses a range of primary mental abilities such as verbal comprehension, verbal fluency, numerical ability, spatial ability, memory, perceptual speed, and reasoning. This development marked a shift toward understanding intelligence as a construct with multiple components. Raymond B. Cattell later distinguished between fluid intelligence and crystallized intelligence. Fluid intelligence relates to the ability to tackle novel problems, reason, and identify patterns without relying directly on previously acquired knowledge. Crystallized intelligence refers to knowledge and skills developed through education, experience, and learning. This distinction shows that intelligence is not entirely static; certain aspects can evolve through experience and learning.

Robert J. Sternberg (1986) <sup>[19]</sup> introduced the Triarchic Theory of Human Intelligence. Sternberg views intelligence through three primary aspects: analytical intelligence, creative intelligence, and practical intelligence. Analytical intelligence relates to the ability to analyze and evaluate information; creative intelligence concerns the ability to handle novel situations and generate ideas; and practical intelligence involves the ability to apply knowledge to meet the demands of real-life situations. This theory broadened the understanding that intelligence is not merely about success in academic tasks, but also encompasses the ability to adapt and act effectively in life. Howard Gardner (1989) later introduced a broader paradigm shift through his theory of Multiple Intelligences. Gardner criticized the view that oversimplified intelligence as a single ability, proposing instead that humans possess a range of relatively distinct intellectual capacities. In developing his

theory, Gardner identified linguistic, logical-mathematical, spatial, bodily-kinesthetic, musical, interpersonal, intrapersonal, and naturalistic intelligences. This theory has significantly influenced education by highlighting learners' diverse potential. The evolution of intelligence theories also saw the emergence of emotional intelligence. Salovey and Mayer (1990) <sup>[18]</sup> defined emotional intelligence as the ability to monitor one's own and others' feelings and emotions, to distinguish between them, and to use this information to guide thinking and actions. This concept gained further popularity through the work of Daniel Goleman, who highlighted emotional capabilities as a crucial factor in individual success.

### Differences between the concepts of single intelligence and multiple intelligences

The evolution of research on intelligence shows a shift from viewing intelligence as a single, general ability to seeing it as a diverse, multidimensional set of capabilities. The concept of singular intelligence is closely linked to the theory of general intelligence or the "g" factor developed by Charles Spearman (2023). In contrast, Howard Gardner advanced the concept of multiple intelligences. The singular intelligence perspective posits that a general mental ability underlies an individual's success across various cognitive tasks. Spearman found that individuals who demonstrated proficiency in one type of mental task tended to perform relatively well in others. This general ability was termed the "g" factor and later became a key foundation for developing intelligence tests. From this singular-intelligence perspective, learners' intellectual abilities are typically assessed based on cognitive skills that can be objectively measured through testing specifically those related to reasoning, verbal comprehension, numerical ability, and problem-solving. This approach has contributed significantly to educational psychology by providing instruments to identify and compare individuals' cognitive abilities (Jabir, Nurdin, Saguni, & Mala, 2026) <sup>[6]</sup>.

In contrast, the multiple intelligences perspective holds that human intelligence cannot be reduced to a single, general ability. Gardner proposed that humans possess a range of relatively distinct intellectual capacities that can develop and be utilized in response to environmental demands and cultural contexts. The distinction between these two concepts lies in how intelligence is understood: singular intelligence emphasizes a general ability underpinning various cognitive activities. In contrast, multiple intelligences emphasizes the diversity of human capacities. In other words, the singular intelligence approach tends to focus on the question, "How high is a person's intellectual ability?" In contrast, the multiple intelligences approach focuses on, "In what areas does a person demonstrate strength and potential?"

### Methodology

This study uses qualitative methods. In qualitative research, theory serves only as a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016) <sup>[11, 14]</sup>. The data were collected through direct observation, in depth interviews, and written document

analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022) [15, 16]. The research was conducted at a state senior high school in Palu City, Indonesia. The researcher chose the schools based on the assumption that they use the multiple intelligences approach in teaching Islamic religious education. The results of this study can serve as a reference and guideline for integrating the multiple intelligences approach into Islamic religious education religious education and for making schools models for other educational institutions.

Data were collected through direct observation, focus group discussion, in-depth interviews, and written document analysis. The interviews involved the school principal, five teachers, and ten students. The interviews were recorded and transcribed. The transcripts were reviewed with participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014) [12, 13]. The data analysis used a deductive approach, interpreted as a research procedure that produces deductive data from interviews and field notes. The data analysis used thematic analysis following Strauss and Corbin (1998) [20]. The analysis started with open, axial, and selective coding. The final result of the data analysis is the set of themes identified from the data.

## Results and Discussion

### Multiple intelligences-based Islamic religious education instruction

#### Student characteristics mapping

The research findings indicate that planning for multiple intelligence-based Islamic religious education begins with the teacher identifying the students' characteristics and potential. This identification process involves considering differences in students' abilities, interests, learning experiences, engagement levels, and tendencies during learning activities. Teachers do not view students as a monolithic group with uniform abilities and characteristics, but rather as individuals possessing diverse potential and learning styles. Observations of Islamic religious education lessons reveal that teachers prioritize observing student responses to the material and learning activities. Students who actively express opinions, ask questions, explain concepts, work in groups, engage in practical tasks, or demonstrate creativity receive distinct attention during the learning process. This suggests that mapping student characteristics relies heavily on observing their behavior and learning activities. Interviews with Islamic religious education teachers corroborate these observational findings, indicating that they develop an understanding of student characteristics gradually through ongoing interaction. Teachers assess student abilities based on engagement in lessons, assignment results, communication styles, collaborative skills, and responses to different learning activities. The research results demonstrate that students exhibit diverse characteristics, spanning academic abilities, interests, talents, and levels of participation in various activities. This diversity is a key factor in planning multiple intelligences-based Islamic religious education.

The principal explained that students have diverse potential and cannot be assessed solely on their academic abilities. This point was highlighted in the following interview:

"Student characteristics are quite diverse. These differences are evident not only in academic ability but also in interests and achievements. Some students excel in areas such as religion, the arts, sports, organizational activities, or extracurricular pursuits. Therefore, we cannot judge a student's capabilities solely by academic grades. Teachers need to provide space and varied learning experiences so every student can develop their unique potential. Students possess diverse characteristics. These differences show up not only in academic ability but also in interests and achievements. Some students excel in areas such as religion, the arts, sports, organizational activities, or extracurricular pursuits. Consequently, a student's capabilities cannot be judged solely by their academic grades. Teachers need to provide opportunities and diverse learning experiences so that every student can develop their full potential."

The statement indicates that the school views student diversity as a factor that must be accommodated within the learning process. This diversity encompasses not only levels of academic mastery but also interests, talents, social skills, creativity, and student engagement in various activities. These factors give teachers a basis for designing instruction that helps students develop their individual potential. This finding is supported by an interview with an Islamic studies teacher, who explained that differences in student characteristics can be identified by observing student activities and responses during lessons. Rather than employing a single teaching approach for all students, the teacher adapts methods based on the specific conditions observed in the classroom. This is illustrated in the following interview excerpt:

"I observe that the students' abilities do indeed vary. Some grasp concepts quickly through explanations and discussions, while others engage more actively when I use images or videos. Some prefer group work, presentations, or hands-on practice. As a result, I cannot use the same approach for every student. I typically gauge their responses during the lesson and adjust my teaching methods and activities accordingly. Personally, I find it easier to understand when the teacher explains the material, and we discuss it afterward. If I just read or listen, I sometimes struggle to grasp the concepts. I understand things much faster when we discuss them, and I can ask the teacher or my classmates questions. However, some of my other classmates prefer videos, images, group work, or hands-on practice."

The Islamic religious education teacher's account indicates that the teacher maps student characteristics contextually by observing the learning process. The teacher observes how students respond to explanations, discussions, media, group work, presentations, and practical activities. This information subsequently serves as a basis for determining teaching methods and activities deemed suitable for the students' characteristics. This diversity is also evident in students' experiences during Islamic religious education lessons. One

student explained that they and their peers do not always understand the material in the same way. Differences in learning tendencies are a tangible reality in Islamic religious education classes; some students benefit more from explanations and discussions, while others are more engaged by visual media, group work, or practical activities. These differences suggest that instruction relying on a single type of learning experience may not fully accommodate students' diversity. Based on observations, interviews with the principal, the Islamic religious education teacher, and students, and an analysis of learning documentation, the study maps student characteristics by identifying students' academic abilities, interests, activities, responses, and tendencies during lessons. This mapping process does not rely entirely on formal instruments designed to identify the eight types of intelligence; rather, it largely occurs through the teacher's observations and interactions with students. Research findings indicate that the mapping of student characteristics within a Multiple Intelligences-based Islamic religious education context is both situational and continuous. Teachers identify student potential through the learning process and subsequently use this information to tailor their strategies, methods, media, and activities. These findings show that applying the Multiple Intelligences framework is not meant to label students by specific intelligence types, but to recognize the diversity of their potential as a foundation for developing their learning experiences.

### **Diversity of student intelligence**

Research findings indicate diverse intellectual potential among students a factor worth considering when planning Islamic religious education lessons. This diversity manifests not only in verbal comprehension but also in logical reasoning, visual observation and understanding, physical activity, interpersonal interaction, self-reflection, and interests in the arts and the environment. Observations reveal that while some students excel at speaking and articulating opinions, others are more engaged during group tasks, practical activities, presentations, the use of visual aids, or activities that let them express ideas in diverse ways. Interviews with Islamic religious education teachers reinforce these findings. Teachers noted that some students despite not always achieving the highest academic scores demonstrate outstanding abilities in other aspects of the learning process. The following statement illustrates this:

"When looking at student capabilities, not everything can be measured by grades. Some students with average grades become highly active during group work able to lead their peers, voice opinions, or excel in practical activities. So, I assess a student's abilities based on their various activities, not just their test results."

This statement indicates that Islamic religious education teachers view student intelligence in a broader sense. Academic ability is one indicator, but it is not the sole basis for identifying a student's potential. Islamic religious education should also nurture communication skills, teamwork, leadership, creativity, and practical application. The diversity of student potential is also evident in their involvement in

various school activities. Based on interviews with the school principal, students have varying interests and abilities in activities outside regular classroom instruction. The principal explained:

"The students here have diverse abilities. Some excel in religious activities, while others stand out in the arts, sports, organizational roles, or extracurricular activities. So we cannot assume that a student with high grades is the most capable in every area. Each student has potential that needs the opportunity to develop. Personally, I prefer it when the teacher explains a topic and then leads a discussion, as it allows me to ask questions and share my views. However, some of my classmates prefer videos or images. Others favor group work or hands-on practice, finding it easier to understand concepts when they can apply them directly."

School records corroborate this information by documenting student involvement in various religious, artistic, athletic, organizational, and extracurricular activities. These findings illustrate that students' potential develops across diverse areas. Consequently, the diversity of student intelligences is a tangible reality that must be considered when planning and implementing Islamic religious education. This diversity is also evident in students' learning preferences. Interview results indicate that students possess varying experiences and learning inclinations; some are more comfortable with verbal activities such as explanations and discussions while others are more engaged by visual media, group work, presentations, or practical exercises. These differences suggest that Islamic religious education requires a variety of learning experiences, ensuring students have opportunities to learn in ways that align with their individual potential. An analysis of observations, interviews, and documentation reveals that this diversity of student intelligence manifests in three primary forms: differences in abilities, interests and activities, and learning preferences. This diversity gives teachers a basis for using varied instructional strategies and methods. Research findings indicate that applying the Multiple Intelligences approach in Islamic religious education is not intended to categorize students based on a single intelligence. Instead, teachers identify students' aptitude tendencies through various activities and create an environment where both existing intelligences and other potential intelligences can continue to develop.

### **Identifying students' needs and learning styles**

Further research indicates that teachers identify students' learning needs and tendencies by observing their engagement and responses during instruction. Teachers pay attention to the types of activities that increase student activity, support easier comprehension of the material, allow students to express ideas, and encourage optimal engagement. Observations reveal that students respond differently to various teaching methods and media. Some students are more active during question-and-answer sessions and discussions, while others demonstrate higher engagement when teachers utilize visual aids, videos, group assignments, presentations, or practical activities.

Interviews with Islamic education teachers indicate that they identify learning needs gradually by observing students during the learning process. The teacher explained:

"I usually gauge this based on the learning process. Some students grasp concepts quickly through verbal explanation, others require examples, and some become more active during discussions or group work. This is also evident from the results of their assignments and activities. After observing students' needs, I adjust my explanations, assignments, methods, or the media I use. Personally, I find it easier to understand when the teacher explains a topic and follows it with a discussion. However, some classmates prefer watching videos or looking at images, while others favor group work or practical activities. When instruction is varied, more students are usually able to keep up because the approach isn't limited to just one method."

This indicates that learning needs are identified through a natural process within the learning environment. Teachers gather information through interactions with students and then use it to tailor the delivery of material, the nature of assignments, and the choice of methods and instructional media. Student interviews reinforce these findings, revealing variations in how students understand Islamic religious education material. These findings show that students have diverse learning needs and preferences. Some students benefit more from explanations and discussions, whereas others grasp the material more easily through visual aids, videos, group work, presentations, or practical activities. Classroom observations show that teachers use a variety of activities such as question-and-answer sessions, discussions, group work, presentations, visual media, assignments, and practical exercises giving students opportunities to engage with the material through diverse experiences.

Students who are less active in verbal interactions still have opportunities to participate through group activities, assignments, visual aids, or practical tasks. An analysis of observations, interviews, and documentation reveals that identifying student learning needs and styles is a flexible, contextual, and continuous process. Rather than rigidly categorizing students by learning style, teachers identify student inclinations by observing their activities and responses during lessons. In Islamic religious education based on the Multiple Intelligences framework, identifying learning needs involves recognizing student characteristics and observing responses to learning experiences, then adjusting strategies, methods, media, assignments, and activities. Collectively, findings from observations, interviews, and documentation indicate that identifying student potential and characteristics is the foundational step in planning Islamic religious education based on multiple intelligences. This mapping process relies not merely on formal instruments but primarily on observing students' abilities, interests, activities, responses, learning outcomes, experiences, and inclinations during the learning process.

## Conclusion

Planning for multiple intelligences-based Islamic religious education at State Senior High School in Palu begins with identifying students' characteristics, needs, abilities, interests, and potential through observation, interaction, activities, and student responses. These insights serve as the basis for determining learning objectives, content, strategies, methods, media, activities, and assessments. The planning is student-oriented, flexible, and contextual. However, the mapping of the eight types of intelligence has not been conducted using formal instruments nor explicitly documented in the instructional materials. In implementation, teachers deliver multiple intelligences-based instruction through introductory, core, and concluding phases that provide diverse learning experiences. Teachers use discussions, question-and-answer sessions, group work, presentations, assignments, practical exercises, instructional media, and reflection to help students develop linguistic, interpersonal, kinesthetic, visual-spatial, intrapersonal, and logical-mathematical abilities.

The instructional process is adaptive, as teachers tailor activities to student characteristics, learning objectives, content, classroom conditions, and student responses. An analysis of Multiple Intelligences-based religious education instruction examines the strategies, methods, media, and assessments used, as well as the supporting and inhibiting factors. The analysis reveals that the strategies and methods employed are varied and adaptive; media enrich the learning experience; and assessment is conducted multidimensionally through tests, oral questions, assignments, discussions, presentations, practical exercises, observations, and reflection. Supporting factors include teacher competence and creativity, school support, facilities, the learning environment, and student enthusiasm. Conversely, inhibiting factors include time constraints, the diversity of student characteristics, limited resources or media, administrative burdens, and assessment complexity. Overall, Multiple Intelligences-based Islamic religious education instruction demonstrates adaptive, integrative, and contextual patterns; however, formal mapping of intelligences and assessment methods based on Multiple Intelligences still require further development.

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